

THE *K Mitchell (17.)*
Tinklarian Doctor's

Twenty first EPISTLE,

Which contains three new Lights,
concerning Captain *Porteous*, two
of these great Lights was written
in his Life-time, the other after
his Death.

Written in the 66 Year of his AGE.

I dedicate this wonderful Epistle to their
Majesty's, both to the King and to the
Queen, I know their Majesty's will under-
stand it, because their Majesty's gave me
two Guineas for my Light, before their
Majesty's was set on the Throne: *Long
may their Majesty's live; and well may
their Majesty's prosper, is the Prayers of
William Mitchell.*

Printed in the Year 1736.



The Tinklarian Doctor's twenty first Epistle.



HIS Epistle contains new Lights, concerning Law and Gospel, and of the Sin against the Holy Ghost; here I must speak to Kings and Rulers and Magistrates, because they are the Ministers of God, to us for Good, but we should be afraid to do that which is Evil, because they bear not the Sword in vain, they are the Ministers of God, and Revengers, to execute Wrath upon him that doth Evil. And he said, *What hast thou done, the Voice of thy Brother's Blood crieth unto me from the Ground, and now thou art cursed from the Earth;* and surely the Blood of your Lives, observe this Scripture, *it is Lives and not Life, I will require at the Hand of every Beast, will I require it, at the Hand of Man, at the Hand of every Man's Brother will I require the Life of Man, who so sheddeth Man's Blood, by Man shall his Blood be shed, for in the Image of God made he him.* Ye hear in this Scripture, what great Respect God hath for the Life of Man; there is a Word here must be observed, so he says, *At the Hand of every Beast will I require it;* that is, all Rulers who hath Power, and will not execute their Power, upon the breakers of this first Law; so he says, *By Man shall his Blood be shed;* and these Men who will not execute this great and first Law, who hath Power to do it, the Spirit

Spirit calls them Beasts or Dogs, for without are Dogs and Sorcerers, and Whoremongers and Murderers and Idolaters, and whosoever loveth to make a Lie. There is another Scripture to be observed, *If Cain shall be avenged seven fold, truly Lameth seventy and seven fold*, ye hear the hainousness and greatness of this first Sin, this is a dreadful Scripture for them that hath Power to execute this great Law, and will not do it, I Prophecy, if this first and great Law be not put in Execution, the Wrath of God shall light upon this Nation; after the old World was drowned, this was the first Law that God made with Man in this World, and it is certain and sure, so he says, *Surely the Blood of your Lives will I require*; then what shall these Rulers answer, when God comes to require the Blood of all these murdered innocent Persons.

Reader dispise not this Epistle, because of my Poverty, I know it will be dispised, because *Solomon* hath said it, but unto every one of us is given Grace according to the Measure of the Gift of Christ, and he gives some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers. This brings me to my Text, *Let him that is Taught in the Word, communicate unto him that teacheth in all good Things*; the Ministers may say, this Text is too selfish. *St. Paul* spake these Words, and who dare say that he was selfish, when he says, he preached the Gospel of God freely, I will never believe that he robbed any Man for his Meat, as the Ministers of *Edinburgh* doth, they allow poor Mens Houses to be robbed for Bread to them; I say, that Minister that is not content with a thousand Merks a Year, deserves the Galows as well as Captain *Porteous*, but they must have fifteen hundred Merks more, otherways they will not preach, which was made plain in Provost *Warrander's* Time. *St. Paul* says, he robbed other Churches by his taking Wages of them, to do the poor *Corinthians* Service, if these Ministers would give it to the poor what they rob more than enough, they would not be so much condemned, if these rich fat Ministers be the Ministers of Christ, the Scriptures are not the Word of God; I shall prove it by two faithful Witness, saith Christ, *The Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man*

*Man hath not where to lay his Head. And saith Paul, Even unto this present Time, we both Hunger and Thirst, and are naked and are buffeted, and have no certain Dwelling-place, and Labour with our Hands. Observe, he doth not say, I Hunger, but we Hunger, he doth not say I Labour, but we Labour with our Hands, which is an Example to all the Ministers in the World, he is our great Apostle, away then with their great Stipends, which hinders them to Pray the Lord's Prayer, Give us Day by Day our daily Bread, but they have no Occasion to say that Prayer, so long as the Town Soldiers is at their Command to rob Men for their Bread. I must let them alone and remain in *Babylon*, because it is Written, *He that is filthy, let him be filthy still.* ☉*

But now to the Purpose, I do not frustrate the Grace of God, for if Righteousness come by the Law, then Christ is dead in vain, I know that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, that we might be justified by the Faith of Christ; and not by Works of the Law, for by the Works of the Law no Flesh shall be justified. I must give you a Caution in case you err, I say, that there is no Way to be saved, except we receive all the saving Benefits of Christ, his Spirit, as well as his Merits, that is, Sanctification as well as the Pardon of our Sins, and this is only gotten by Faith in Christ, it is the Ruin of many, by their pretended trusting in Christ for the Pardon of their Sins, without regarding Holiness, but these two Benefits are so closely joined together in Christ, so that none can escape Hell by the Merits of Christ, but only those whom he makes both able and willing to walk in an holy Life, not after the Flesh, but after the Spirit, it is also the ruin of many by the seeking for the Pardon of their Sins, by their pretended Faith in Christ's Blood, and Holiness by their own Works of the Law, but we must know, that none can live to God in Holiness, except he be dead to that Law, and live only by Christ living in us by Faith; I say, that Faith which receiveth not Holiness as well as the Pardon of our Sins, is no better than the Faith of Devils, it will neither sanctify us, nor save us, so says our Apostle, *Follow Peace with all Men, and Holiness, without which no Man shall see the*

the Lord. But him that ordereth his Conversation aright shall see his Salvation, says David the King.

Now, I must preach concerning Captain *Porteous* who is under Sentence of Death, you are to be fully perswaded of the All-sufficiency of Christ, for the Salvation of your self in particular, and that his Blood cleangeth from all Sin, altho' your Sins be never so great and horrible, and continued in you never so long; yet he is able to deliver us from this Body of Death, and morify our Corruptions be they never so strong: We read, that abominable wicked Persons have been saved, such as have sined against the light of Nature, as the Heathens; and the Light of Scripture as the *Jews*; such as denied Christ, as *Peter*, such as persecuted and blasphemed him as *Paul*; many that hath fallen into great Sins are ruined for ever, because they do not account the Grace of Christ sufficient for their Pardon, and think they are gone and past Recovery, their Sins being so great; this dispair Works in many without much Trouble, and makes them careless of their Souls, the Devil also hath a Hand in it, he puts blasphemous Thoughts in our Minds on purpose, as to think our Sins is too great to be Forgiven, but saith Christ, *All Manner of Sin and Blasphemy shall be Forgiven except the Blasphemy against the Holy Ghost*; as for those that are guilty of this unpardonable Sin, the Reason why they are never Forgiven, is not for any want of Sufficiency in the Blood of Christ, or in the pardoning Mercy of God, but it is because they never repent of this Sin, and never seek to God for Mercy through Christ, but continues obstinate till Death, so that it is impossible to renew them again by Repentance, but the Merits of Christ are sufficient for all that seek to him for Mercy, only by believing in the virtue of Christ's Blood, those that dispair by Reason of the greatness of their Sins, do greatly dishonour and undervalue the Grace of God, his infinite Mercy, and the infinite Merits of Christ's Blood, and the Power of his Spirit; and deserve justly to perish with *Cain* and *Judas*; some gives up themselves to all Wickedness under secret Dispair, which makes them desperate in Swearing and Blaspheming, Whoring and Drunkness, and all Manner of Sins; these are but as a small Matter in Comparison to the Grace of God in Christ.

You are to be fully perswaded of the Truth of the general free Promise in your own particular Case, that if we will believe sincerely, you shall have everlasting Life, as well as any others in the World, without performing any Condition of Works, for the Promise is universal, whosoever believeth on him shall not be ashamed, ye hear it is without any Exceptions, and if God exclude you not, ye must not exclude yourself, but rather believe, altho ye have been wicked and unworthy, yet if ye come to Christ by Faith, ye shall be accepted as well as any other in the World; at the worst, you are but a lost Creature, and Christ came to seek and save those that are lost, if those that are dead in Sin cannot be saved, then all must despair and perish, for none have any spiritual Life until they receive it, it is only by believing on Christ; if you think yourself worse than others, and a lost Creature, but you must know, that the design of God, is to show the exceeding Riches of his Grace, which is most glorified by pardoning the greatest Sinners, if you think yourself like no Body, you must know, that all others as well as well as you are naturally dead in Sin, and our Mind is Enmity to God, and is not subject to his Law, nor can he save our Apostle, and every Imagination of the Thoughts of our Hearts are only Evil continually, we have all the same corrupt Fountain of all Abominations in our Hearts, you may think you have outstayed your Time, but behold now is the accepted Time, now is the Day of Salvation, so long as God calleth you at this Time, if you come to Christ at the eleventh Hour of the Day, you shall have your Penny as well as these that came in the Morning, because the Reward is of Grace, and not of Merit or Works; you must believe stedfastly, that Christ and his Salvation is bestowed on you, as a free Gift, and do not think your own Works can procure any Title or Right to him, but only believe on him that justifieth the ungodly, if you put any Condition of your own Works between yourself and Christ, it will be a partition Wall which ye can never climb over.

You are to believe allenarly, that it is the Will of God, that you should believe in Christ, and have eternal Life by him, as well as any other in all the World, and that your believing is a duty very acceptable to God. You are not

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not to meddle with God's Secrets of Predestination, or the Purpose of his Will, to give the Grace of Faith to some rather than to others, but only with his revealed Will, which we are required to believe on Christ. This Will of God is confirmed by his Oath, As I live saith the Lord God, I have no Pleasure in the Death of Sinners; and saith Christ, I would have often gathered the Children of *Jerusalem* but they would not. And saith our great Apostle, That God would have all Men to be saved, you are to reject all thoughts that are contrary to this Persuasion: If few be saved, thy Salvation, will not make the Number too great: there are but few that get this Grace to believe: What if the Wrath of God be revealed against you, and the Scriptures and your own Conscience condemn you, and Christ reckoning you no better than a Dog, as he did the Woman of *Canaan*, you are to make a good use of it, and a good Interpretation of all these Things, that the End of them is to drive thee to Christ, as this was the End of the Curses of the Law, and all the terrible Dispensations of them; for *Christ is the End of the Law for Righteousness, to every one that believeth*. Altho an Angel from Heaven were sent from God to declare thy Sentence of everlasting Damnation, it is thy Duty to believe that God sent him to give the Timely Warning, for this very End, that thou mightest believe, and turn to God by Faith in Christs Blood. *Jeremiah* prophesied against the *Jews*, That God will pull them down, and destroy them for their Sins, yet in the mean Time, he said to them, *If they turned from their Evil Ways, God would repent of the Evil*. *Jonah* preached certain destruction upon *Ninive*, and that it would be put to Execution in forty Days, yet the Intent of that terrible Message was, that they might escape Destruction, by Faith and Repentance. All the Threatnings in the Scriptures, that are written against us, must be always understood with a secret Reserve of our Salvation, upon our Faith and Repentance; according to our Faith, so shall it be with us to Eternity. We are to reckon this the great Reason why God doth so terribly pronounce his Judgments against us, by his Word, that we may escape them, by flying for Refuge to his free Mercy in Christ. Captain, take Heed of fostering any Thoughts
that.

that God hath absolutley decreed to have no Mercy on you, and that you have committed the unpardonable Sin, and that it is in vain for you to attempt the Work of believing, because God doth not help you in it: I say, if Such Thoughts prevail in your Heart, they will do you more Hurt, than all the Murders, Adulteries and Blasphemies you have been guilty of, because they hinder you from believing on Christ for your Salvation. I shall write a comfortable Scripture to you before you die, *The Spirit and the Bride say come* Christ saith, *Whosoever will, let him take of the Water of Life freely.* Therefore you are to debar all Thoughts that hinder your coming to Christ Hath God made you of his Privy Council, that ye should be able to know that God hath decreed you to Damnation, before it be manifested by your Unbelief. As for the unpardonable Sin, it consisteth in the renouncing the Way of Salvation by Christ, with the whole Heart, after we have attained to the Knowledge of it, and are convinced of the Truth of it, They that have committed that Sin, continue implacable malicious Enemies to Christ and his Ways, to their End, without any Repentance, therefore, if ye can but find that ye desire earnestly to get an Interest in Christ and to be a better Christian if ye were to live; if ye be troubled and grieved that your Life hath been so wicked, and wants Faith and Love to God; if your Heart be not maliciously bent to persecute the Gospel or the Godly; if you do not prefer your Lusts and loose Living before Holiness, you have no Cause to think that ye are guilty of this unpardonable Sin.

I have no Money to enlarge this Epistle, so I must speak to the Ministers, for this was my Message to this World. So take heed O you Ministers, take Notice how I preach I shall here prove by the Scriptures, That altho a Person pray the one Half of his Days, and weep the other Half, it will be to no Purpose so long as he wants Faith, so as to believe that God loves him, and will save him; and all other Faith is no better than the Faith of Devils. Here I shall show you that it is impossible for any Man to please God by the Works of the Law, until once

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he believe that he is delivered from that Law; and the Scriptures are sufficient to make us despair so much as to think we can please God by our good Works, or to expect that we can live unto God in Holiness, so long as we apprehend ourselves to be under the Law of God, and under his Wrath and Curse, by Reason of our Sins and Transgressions lying upon us; so says the Prophet, *If our Transgressions and our Sins be upon us, and we pine away in them, how should we then live?* In this Scripture, God puts a Question to us, which no mere Man can answer, but only Christ alone; so he must answer for all Men that will believe on him, for he hath redeemed us from the Curse of the Law, he being made a Curse for us; and all them that believe this, Sin shall not have dominion over them, because they are not under the Law, but under Grace; if *the Son, therefore make us free, we shall be free indeed; for it is him which worketh in us both to will and to do of his good Pleasure.* This makes it plain, that it is not in a Man's Power to do that which is good in the Sight of God, so long as he apprehends he is under the Command of the Covenant of Works, because *the carnal Mind is Enmity against God, for it is not subject to the Law of God, neither indeed can be;* so they that are in the Flesh cannot please God.

I shall write three Scriptures for to help to keep the Wrath of God off this City, and also off those who hanged Captain *Porteous* betwixt eleven and twelve a Cloke at Night, who was hung up like a Dog on a Litster's Tree in the *Grass-market* of *Edinburgh*. The first Scripture, *Num. 35.* we read there of no less than five Times, that God says, *Surely all Murderers shall surely be put to Death, and that no Satisfaction shall be taken or given for the Life of a Murderer which is guilty of Death; we should not pollute the Land wherein we are, for Blood defileth the Land, and the Land cannot be cleanged of the Blood that is shed therein, but by the Blood of him that sheddeth it; whosoever killeth any Person, the Murderer shall be put to Death by the Mouth of Witnesses, but one Witness shall not testify against any Person to cause him to die.* Them that understands this Scripture, cannot be offended at this Man's Death, but rather rejoice, because this City is cleanged of Blood-guiltiness by his Death. These Scriptures make it plain, that God hath a very great Re-

spect for the Life of any Person ; which is made plain by his own bloody Death.

Another Scripture, *Numbers 25.* *And he went after the Man of Israel into the Tent, and thrust both of them through, so the Plague was stayed, and the Lord spake unto Moses, saying, Phinehas hath turned my Wrath away, while he was zealous for my sake among them, that I consumed not the Children of Israel in my jealousy, wherefore say, behold I give unto him my Covenant of Peace, even an everlasting Priesthood, because he was zealous for his God.* You hear that Phinehas did not stay on the Law, more than these Men did, he had more Respect to the Law of God than to the Law of Man, for that he was highly commended of God, and whom God justifieth, who is he that dare condemn, under the Pain of Damnation ; who hath the Confidence to condemn these Men for hanging that Man for his breaking Gods first and great Law, out of zeal for God ; it is a great Mercy that God put it in their Hearts to pacify Gods Wrath, which was threatned against this City. Now Caiaphas was he which gave Council to the Jews, that it was expedient, that on Man should die for the People.

The third Scripture for their Vindication, is in *Acts 4th,* *But Peter and John answered and said unto them, Whether is it right in the sight of God to hearken unto you more than unto God, judge ye.* I say, that it was God that hanged him, so says the Prophet, *Is their Evil in the City and the Lord hath not done it.* Says another Prophet, *I create Darknesse, I make Peace, and create Evil, I do all these Things ;* which is made plain by these few that hanged him with so much Peace, none had Power to cast a Stone, or to give him any Help. I never saw a quieter Execution. Some will object, and say it was not just, to hang him an Hour before their Law. It is said, that Necessity has no Law, if it hath Law, it is better to obey the Law of God nor the Law of Man ; altho' it was before the Law of Man, it was not before the Law of God ; they are commended for breaking the Laws of Men, as well as Phinehas and Daniel was, for executing the Law of God ; for the Scriptures stands in as great Force this Day, as on that Day they were written. Says Solomon, *Whatsoever thy Hand findeth out to do, do it with all thy Might.*

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Sometimes when Men will not execute God's Laws, he doth it himself, which is plain in the Destruction of the old World, I say if that Man's Life had not gone, many a Man's Life in this City would have gone for it. Some may say, that the old World was destroyed before there was a Law, but them that want the Law, are a Law to themselves, says St. Paul, *Our Conscience is a Law, which shows the Work of the Law written in our Hearts, our Conscience also beareth Witness, and our Thoughts in the mean Time accuseth or excuseth one another.*

POSTSCRIPT.

Solomon tells me, That there was in a City, a poor wise Man, and he by his Wisdom delivered the City, yet no Man remembereth the poor wise Man; yet I believe that their will some Man remember me, so as to buy my Books and Epistles, that I might give more Light to the World. Many of my Books are written by Inspiration, so many of these Scriptures which is in my Books and Epistles came in my Mind in my Sleep on my Bed, for I could not get Peace in my Mind before I made them known to the World.

O Lord God Almighty, bless and preserve the King, Queen, and all the Royal Family. Amen. Which is the Prayers of
William Mitchell.

ADVERTISEMENT.

IF any want the *Tinklers* Works, they may go to the middle of the West-bow in *Edinburgh*, where they may have twenty Epistles of several Sorts, all containing new Lights;

Lights; As also his three Sermons; Also his bound Book, with a Description of many of the Parliaments of Hell, and his wonderful Sermon to his Majesty King *George*, which is 12 Sheets; And also a Description of the Whore of *Babylon*, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND A BOMINATION OF THE EARTH; where this Myftery is opened and explained; with the Marks of them that worship the Beast, and receive the Mark of his Image on their Foreheads and Hands, as it is proven in it, that the Ministers who keeps the Kirks have done; And also the 17 Marks of a Christian, which contains two Sheets; And also a Book concerning divine Predestination, which contains four Sheet.

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